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144 is profitable to speak of straight lines in a country
177 where no communication is straight—Mexico City is no more than fifty miles from Tepoztlán. Yet, in spite of this, and in spite of the testimony of Bernal Díaz, the Tepoztecans today appear to be Indians of almost pure blood. Out of four thousand native inhabitants not more than a score or two show plainly their white
177 blood. The Nahuatl language persists, and is spoken
191 by nearly all the inhabitants.[1] A number of young people speak it only as a second language of much less familiarity. On the other hand, nearly everyone speaks Spanish; there are a few old people who do not, and many to whom Spanish is the less familiar tongue. The essential bilinguality of the population reflects the even balance of the culture between Indian and European elements; the culture is neither aboriginal nor Spanish, but a close integration of both—it is
177 Mexican. The inhabitant of Mexico, generally speaking, is the product of these two heritages. But in Tepoztlán, a *pueblo* which was long established before the Conquest on the site which it still occupies and which began immediately after the Conquest to receive elements of European culture, the community itself is the product of that fusion.

[113] [1] The Nahuatl spoken in Tepoztlán, and especially differences in phonetic pattern between Tepoztecan Nahuatl and "classical" Nahuatl, are treated by González Casanova in *Un cuento Mexicano.*

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[1] The documents listed here are in the Archivo General y Pública de la Nación, México, D.F.

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